THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day." BOOK OF MORMON, 3 NEPHI 27:20.

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"MORMONISM"—THE ANSWER TO ALL QUESTIONS*

ELDER ORSON F. WHITNEY

OF THE COUNCIL OF THE TWELVE

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS is a wonderful organization. And it ought to be, for it is the work of God and not of man. It used to be said that the "Mormon" Church was the most perfect organization in existence—excepting the German army. In rhetoric this would be called an anti-climax; in common parlance a let-down. As if one were to say: The sun is the brightest luminary in the heavens—except the moon.

There is no possible comparison between the work of God and the work of man. The German army at its best represented, perhaps, quintessence of military wisdom, drawn from the experience of the ages—but it was man's wisdom. The Church of God is a product of Divine Wisdom, and there is nothing like it in all the world.

THE CHURCH ON EARTH AND IN HEAVEN

I believe, and think I have good reason to believe, that this Church, so far as it has been developed, is a replica or duplicate of a Church in the heaven of heavens, a Church presided over by the Father, the Son, and the Holy Ghost, the great First Presidency over the universe. Joseph the Seer, having beheld in vision that

*From an address delivered at the third session of the Ninety-ninth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., October 6th, 1928.

heavenly Church, undertook by divine command to reproduce it on earth; and did so as far as possible amidst the crude and primitive conditions under which he laboured. It had a humble beginning, this infant Church; but it has been growing and developing ever since, approximating nearer and nearer to the perfection it is destined finally to attain. Some day we shall have in the midst of mankind the fully matured and perfect Church of Christ, and the will of God shall then be done on earth even as it is done in heaven.

. . . .

I have recently returned from visiting the Eastern States Mission, presided over by Elder Henry H. Rolapp, in whose company I traveled through nine States of the Union and the District of Columbia, holding conferences in seven of those commonwealths and preaching the Gospel in the principal cities, including Washington, Baltimore, New York, Philadelphia and Boston. I greatly enjoyed my travels in that very interesting region—the land of the Sacred Grove, where Joseph the Prophet beheld in vision God the Father and His Son Jesus Christ, and received from them instructions relative to the opening of this Gospel dispensation; the land of the Hill Cumorah, where the record of the Nephites was unearthed by divine direction, that the world might know the truth concerning the glorious past and yet more glorious future of America; the land where Zion, the New Jerusalem, is to rise, and where a work has already begun that will prepare the way for the coming of the Lord in His glory. In that great mission also is the town of Palmyra, where the Book of Mormon was first printed; and the little village of Fayette, where the Church was organized on the sixth day of April in the year 1830.

I enjoyed my association and labours with President Rolapp, as I previously enjoyed the companionship of President Callis in the Southern States, and of President Quinney in Canada—all zealous and honourable men of God.

WORLDLY AND HEAVENLY THINGS

What most impressed me during my travels was not the beautiful and sublime scenes through which I passed, not the many objects of historic interest presented to my view. New York, with its towering sky-scrapers—that busy Babel of many tongues, where modern men, like their ancient prototypes, seem trying to get to heaven in some other way than the God of heaven has appointed—"The Great White Way," for instance; the spacious and splendid railroad depots, where one is almost lost in the multitudinous concourses of people crowding to or coming from the outgoing and incoming trains; the glittering palaces, stately monuments, magnificent public buildings, and all the other

evidences of wealth, power and civilization that are to be seen on every hand—these were not the things that most impressed me. For I thought, with Shakespeare, as I gazed upon them:

> The cloud-capt towers, the gorgeous palaces,
> The solemn temples, the great globe itself—
> Yea, all that it inherit, shall dissolve,
> And like the baseless fabric of a vision,
> Leave not a rack behind.

GOD'S GREATEST GIFT

In that day one thing will remain. What is it? Eternal life, God's greatest gift. That will abide when all else has passed away.

The millennial reign of Christ will sanctify the earth, and help to prepare it for celestial glory; but it must first undergo a baptism of fire, in which its elements will "melt with fervent heat," and all the dross of its mortality be consumed. Then, by the power of the resurrection, Mother Earth will rise again, changed into a glorious sphere, a heaven, and the righteous will inherit it eternally.

What most impressed me was the love of truth, the love of the Gospel, in the hearts of the Elders, our boy and girl missionaries; in the hearts also of the scattered Saints; and manifested to a degree by the honest investigators of our doctrines and claims, those who attend the meetings of the Saints and listen respectfully and appreciatively to the testimonies of the servants of the Lord. Their love for the Gospel and their reverence for those who preach it, beamed from every face and lingered in every hand-clasp.

I don't wonder that they love the Gospel. I love it. We all love it. It is the greatest, grandest and most glorious thing under the sun.

Next to the beauty and sublimity of the Gospel, I appreciate it for its plain, sound common sense. It satisfies the cravings of the soul; answers every question that needs answering and solves every problem that ought to be solved. It makes clear life's meaning and purpose, and reveals to man his origin, duty and eternal destiny. It tells the truth about God and enables one to comprehend the things of God.

THE TRUE GOD

The God we worship—who is He? What is He? He is the God of the Bible; the God of Adam, of Enoch, of Noah, of Melchizedek; the God of Abraham, Isaac and Jacob; the God who made man in His own image. He is our God; but He was not the God that the churches were teaching and their congregations worshiping when Joseph Smith and "Mormonism" came forth. The Christian

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world had conjured up an impersonal god, a bodiless deity, a spirit that:

> Warms in the sun, refreshes in the breeze,
> Glows in the stars and blossoms in the trees,
> Lives through all life, extends through all extent,
> Spreads undivided, operates unspent.

A very beautiful description—of something, but no correct portrait of the true and living God. There is indeed a spirit that proceeds forth from Him and is immanent in all things. It is the power by which the grass grows, the flowers bloom, and the trees bear their fruit. It is the light of the sun, moon and stars, and the lamp of the human understanding. All men and women have a portion of it, are born into the world with it. It is the principle of life and light throughout all creation.

THE REALITY OF GOD

But that is *not* our Father in heaven; no, nor our Saviour, Jesus Christ; nor the Holy Ghost as a personage; it is not even the gift of the Holy Ghost, which is the exclusive possession of members of the Church of Christ. It is not God, but a spirit sent forth from God; not Divinity, but an emanation from Divinity; and it was what the Christian world was worshiping, or what Christian teachers were teaching, when Joseph Smith and the restored Gospel came.

Joseph knew God, for he had seen Him, had conversed with Him, and received from Him instruction. He declared God to be in human form, an exalted, glorified *Man*, and that was his first great service to humanity. He brought back the lost knowledge of the true and living God.

And how reasonable, how logical it is. What simple, plain common sense. For if God made man in His own image, then God must be in the image of man. And if men and women are indeed God's children, His sons and daughters, what more reasonable than the conclusion that we have a Mother as well as a Father in heaven, in whose likeness we are, male and female?

NOT CREATED OUT OF NOTHING

The churches were also teaching that God made this beautiful earth and all that it contains out of nothing. Why, a ten-year old boy ought to reject such a dogma as that. How can something be made out of nothing? Think of it a moment! God never gave such a doctrine; Jesus never taught it; neither did His apostles. Neither did Joseph Smith. In the Book of Abraham, translated by him, the Lord is quoted as saying, "unto those who were with him" on the morning of creation: "We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell."

That is "Mormon" doctrine and it is plain common sense, true philosophy, in perfect accord with true science. Science declared long ago that it is impossible to create or destroy an atom of matter; and divine revelation proclaimed it long before science did. The elements are eternal; matter as well as spirit is uncreatable, indestructible. Out of the eternal elements God created the earth spiritually and temporally, with all that it contains.

And this earth is for God's children, for you and me and all the rest of the race. We are placed here as spirits to take bodies and thus become souls, capable of endless increase and eternal progression; to be tested in this our second estate, as we were tested in our first, our spirit estate. Here we walk by faith, whereas in the spirit world we walked by sight. We kept the first estate and won the privilege of coming into this second estate, with the promise that if we manifest equal integrity here, we shall have glory added upon our heads forever and ever.

WHERE WE SHALL SPEND ETERNITY

What is the Lord going to do with this beautiful world? Did He create it merely to destroy it? No. He is going to change it into a heaven, a home for the righteous. I picked up a card on a railroad train one day, a card on which was printed this question: "Where do you expect to spend eternity?" A very interesting query; and a very difficult one for some people to answer. But "Mormonism" answers it, and it is the only religion that can answer it consistently. "Mormonism" says that when we pass out of the body we are in the spirit world, and will remain there, the righteous resting from their labours—not in idleness, but in doing, working without weariness, without pain, while awaiting a glorious resurrection, when they are to have the privilege of coming back to spend their time on this planet, when it is celestialized and converted into a heaven.

About the time that I picked up that card and read the question thereon, a similar question was going the rounds of the religious magazines. Thus: "How do you expect to spend eternity?" This question caused quite a discussion. One reverend gentleman answered it in these words: "How do I expect to spend eternity? I expect to spend the first million years gazing upon the face of the Saviour. And then," he added somewhat facetiously, "I might take a sidelong glance at my wife."

Poor lone woman, waiting a million years for that sidelong glance! Is it not plain that her loving husband did not know how to answer the question? If he had known he would have told, and made himself famous; but he did not know, and so passed it off as a joke. But it is no joke, this problem of life and death and resurrection and the hereafter. It is a solemn and sublime reality.

But assuming that he was serious and really meant what he said, let us consider for a moment the gentleman's reply. Does any sane man or woman believe that an all-wise God would create an earth like this, and place His children upon it to become expert and skillful as farmers, as artisans, as engineers, bankers, merchants or what not, and then whisk them away to some distant part of the universe, some world "beyond the bounds of time and space," where they would sit down and twiddle their thumbs and stare somebody out of countenance for a million years? Is it reasonable? Is it sensible?

A "MORMON" REPLY

How would a Latter-day Saint answer such a question? One who understands his religion—an intelligent, thoughtful Latter-day Saint—if asked: "How do you expect to spend eternity?" would be very apt to reply: "I expect to spend it in doing there the things I have learned to do here." That is common sense. It is logical, economical. Else were this all wasted time. No, we are not going to sit down through all eternity and gaze upon the face of the Saviour. I don't believe He would want anyone to look at Him that long. It would be bad manners. We shall do in eternity the things we have learned to do in time, but we will do them better there than here. We will be better fathers and mothers, better husbands and wives, better in every way; and every faculty exercised and developed here, will find full play and employment in the great hereafter.

I do not mean to say that the farmer will have to plow and sow, in heaven as he does on earth, in order to produce a harvest; nor that the good housewife will have to cook pancakes on a red-hot stove. But I do say that all the occupations of this life that are proper and legitimate are typical of and lead up to and prepare us for the higher occupations of the life to come. We will do there the things we have learned to do here, but we will do them in higher and better ways. For instance, when man wants light, he strikes a match or presses a button, or turns a switch, and lo there is light! When God wants light He says: "Let there be light!" and there is light. Nay, God Himself is Light, and would need but to appear and all darkness would flee away.

Nor is there anything contrary to law in all this. God works by law. But there are greater laws and lesser laws, and sometimes the greater suspend the action of the lesser. Miracles are not contrary to law; they are simply extraordinary results flowing from superior means and methods of doing things. When Elisha the Prophet raised the sunken ax from the bottom of the Jordan River, he might have done it in a commonplace way—might have laid aside his robes, taken off his sandals, and plunged in like a diver and brought the ax to the surface. But he knew a better

way. Plucking a sprig of green from a bush growing on the bank of the river, he cast it upon the water and commanded the ax to float. "And the iron did swim," says the sacred record. I believe it. The prophet's act was not contrary to law, but in accordance with law, a higher law than the law of gravitation, which, had not its operation on that piece of iron been suspended, would have kept the ax at the bottom of the stream until raised by some other process.

In conclusion. The Gospel explains all such problems, and will solve for us in due season all mysteries. We know some things now. We know where and how we will spend eternity. Revelation has made it clear, and good old Dr. Watts, author of the hymn: "Sweet is the Work, my God, my King," had a glinting of light upon this great subject when he wrote concerning the hereafter:

Then shall I see and hear and know
All I desired and wished below,
And every power find sweet employ
In that eternal world of joy.

A NAME AND SYMBOL

MARY MCGILORAY
GLASGOW BRANCH, SCOTTISH DISTRICT

PERHAPS IT MAY INTEREST YOU to know what I chose as my Bee Hive name as soon as I understood the choosing of a name and symbol. I chose *Genwomis—gen* for genealogy, *wo* for work, *mis* for missionary—meaning "genealogical missionary work", which is my ambition for this life.

As my symbol I chose the primrose, for various reasons. Primrose Day is on April 19th. My birthday is April 16th. The missionary work of this dispensation was organized with the forming of the Church of Jesus Christ of Latter-day Saints, in the month of April, 1830. It was also in this month of April that the Prophet Elijah visited the Kirtland Temple to turn the hearts of the fathers to the children and the hearts of the children to the fathers, which began the genealogical work in our Church. Then the colours of the flower mean something to me. The yellow of the flower signifies light, and the green of the stem and leaves signifies hope. If I do missionary work I shall bring light to those who sit in darkness, and if I do genealogical work, I shall bring hope to those beyond the veil.

May God grant that I may be worthy to take up this glorious work and do something really worth while in my probation here upon the earth.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JANUARY 3, 1929

EDITORIAL

1929—A YEAR OF COMMEMORATION

ONE HUNDRED YEARS of authoritative Priesthood!

In the spring of 1829, Joseph Smith and Oliver Cowdery received at the hands of angelic messengers, first the Aaronic and then the Melchizedek Priesthoods. Thus, divine authority, long absent from the earth, was restored to man.

Priesthood is the authority to speak and act for God; "it is a perfect system of government"; it is the power by which the Lord forms His vast creations and accomplishes His mighty purposes. When a portion of this power comes to earth, its influence is felt throughout the nations. The fountain of truth plays more plentifully, and the visions of the mind are increased.

How the world has changed in the last one hundred years! The mole and the bird are scarcely more different than are the man of one hundred years ago and the man of to-day, in their modes of thought and living. Progress and a living Priesthood are inseparable.

During the century, many of the heavy shackles of error have been broken. A masquerading priesthood has been shown to possess only man-made rights. The preparatory work of the Last Dispensation has been carried forward. With the voice of authority, the Church of Jesus Christ of Latter-day Saints has called and calls men to repentance and to obedience to the laws of God.

Throughout the Church, in stakes and missions, the year 1929 will be a year of commemoration of the bestowal on man, in this age, of the Priesthood of Almighty God. In the British and the other European missions plans to this end are now being perfected.—W.

HEADQUARTERS OF THE BRITISH MISSION

HEADQUARTERS for the separate British Mission have been established at 23 Booth Street, Handsworth, Birmingham. From January 1st, 1929, all British Mission business will be transacted in Birmingham, and all communications intended for the British Mission should be sent there, addressed to President A. William Lund. Birmingham is centrally located with respect to the Mission Districts as well as steamship ports, and its railroad service

is excellent. It should prove a good center for the activities of the British Mission.

The headquarters of the European Mission will remain at Durham House, 295 Edge Lane, Liverpool. There the *Millennial Star* will be published, as for many years in the past, and there the general business of the European Missions (now ten in number) will be conducted. By the aid of the European Mission office, the work and experiences of all the missions on European soil will be coordinated and made mutually helpful in the great cause of the Lord.

This is the first time, since the opening of missionary work in Europe, that the European Mission and the British Mission have been operated as separate units. The action of the First Presidency, authorizing the separation, is another evidence of the rapid progress of the restored Gospel. The Church of Jesus Christ of Latter-day Saints is growing in numbers, and its power to bring happiness into human lives in this age of spiritual hunger, is becoming more generally understood. The Church, as never before, must accept its obligation to teach the Plan of Salvation to "every nation, kindred, tongue and people." Countless honest souls are waiting for its message. The establishment of more missions and the better organization of the missionary system reflect present-day needs and opportunities for spreading the latter-day message over the earth, in preparation for the coming of the Lord Jesus Christ.

Mingled feelings naturally accompany this announcement: Rejoicing that the latter-day work is moving forward, and regret that the close association that Sister Widtsoe and I have had with the Saints and Elders of the British Mission will of necessity be somewhat curtailed. It has been a delight to become acquainted with the faithful, devoted members of the Church in this land, and to observe their intelligent integrity. Upon the foundations laid in Great Britain, a mighty structure is being reared. Equally pleasant have been the happy associations with the missionary Elders—hopeful, loyal, eager and true in pursuit of their sacred work. May these friendships be long continued! And may the Lord ever bless those who in this country labour for the spread of the eternal truth revealed in these latter days!

JOHN A. WIDTSOE
President of the European Mission

Approaching God: It is a great thing to inquire at the hands of God, or to come into His presence; and we feel fearful to approach Him on subjects that are of little or no consequence, to satisfy the queries of individuals, especially about things the knowledge of which men ought to obtain in all sincerity, before God, for themselves, in humility by the prayer of faith. I speak these things not by way of reproach, but by way of instruction.—JOSEPH SMITH.

THE FIRST LAW

Elder J. H. Paul

"Order", remarked Lord Bolingbroke, "is the first law of heaven." This terse saying has been repeated many times since Bolingbroke's day, and was no doubt current long before his time.

The idea probably arose from observation of the orderly succession of events in nature. The most primitive of men must have been impressed by the regularity with which the seasons divide the time. Autumn followed always by winter, spring by summer, seed time by harvest, buds by leaves, flowers and fruit—these and similar alternations on a large scale must have been significant to even the crudest intelligence. They seem to suggest an orderly march that has the appearance of having been decreed or established as if by an invisible but Almighty Power. Facts like these led to the worship of nature by races who knew no other divinity; and since order in human affairs is always the result of painstaking care, the order observed in nature was quite naturally attributed to a similar supervision.

But order in the affairs of men is a result of obedience. Men observe certain rules, or laws, which for mutual safety and progress have been agreed upon. Order is thus a result, not a cause. It is not, therefore, a law, but the result of laws obeyed. It is secondary, not primary. It is a consequence of directed power; it does not initiate or originate power. And because it is secondary, it cannot be first; nor can it even be a law at all. "Law", says Bentham, "is a command from a superior to an inferior, which the inferior is bound to obey."

Order in nature is the result of the unvarying obedience of things and forces to some requirement that is made of them. Either it is the nature of things and forces to act in orderly and invariable ways, as they do, or they obey an invisible but real power that causes them so to act. In fact they always act the same under the same circumstances.

If it is correct to apply the term "law" to the orderly operations of nature, then the first law of heaven must be obedience. As far as it relates to the action of men and things it is obedience. As far as it is attributed to an author who has the power to enforce obedience, it is termed will.

Obedience, then, is the first law. Will is what the law must really consist of when we look to the authorship or origin of the law. What the Author of nature wills or decrees must therefore constitute the laws of nature. Obedience to natural law maintains order in the realms of nature. Obedience to human law brings order among men. Obedience is first, and order second.

LIFE ASSURANCE

Elder Paul C. Layton

Millions upon millions of pounds each year are paid into various "Life Assurance" companies for the assurance of a livelihood in old age or to come as a compensation for death. The average man subscribes for this.

But the compensation for death is not paid to the one who has died. He gets no reward for the labour and money he has expended. The premium is not his. However, we must admit that he will receive remuneration for the good he has done in providing for those dependent upon him: All men will be given compensation, sometime, for the good which they do. But the fact still remains that he has died and his "life assurance" has not assured his life.

Life assurance! Is there then a way that a man may have his life assured? Yes. Here is the Church of Jesus Christ, which will give to any man life assurance—assurance of life throughout eternity! The payments must be paid, not once every year, not biannually, not monthly, but every minute of every day—continually.

"O, I can't pay such a high fee," some will say. But you need not sacrifice to pay for this assurance—just love God and serve Him. Then eternal life will come to you with large premiums. "Eternal life, which God, that cannot lie, promised before the world began." God assures your life, forever. In return, all He asks is: "Keep my commandments."

It needs must follow then that if we walk in obedience to the laws and ordinances of the Gospel, paying our "dues" continually, we shall be assured, as our reward, of life eternal. But remember—true faith and nothing wavering; for the kingdom of God is not comprised of "lukewarm" servants, but servants who have one Master and one mind; servants who have proved themselves eligible, through the activities of their earthly mission, to be God's children and to have the inexpressible joy of being in His presence.

GREETINGS

Elder George Easter

As an old member of the Liverpool Branch, and for sometime its president, I beg leave to say after fifteen months' residence in this beautiful valley of Great Salt Lake, in the tops of the mountains, that we have no regrets for having gathered with the Saints of the Lord.

We feel grateful to the Lord for His many mercies; first, that

He inclined our hearts to receive His Gospel at the hands of His humble Elders labouring in the mission field; secondly, that He counted us worthy to receive the Priesthood under the hands of one of His Apostles; thirdly, for the many privileges and blessings we enjoyed while labouring in His cause for a period of twenty-seven years; and fourthly, for permitting us to gather with His Saints in the tops of the mountains, to spend our declining days.

To the Saints we've left behind at Liverpool, Bootle, Birkenhead, Blackburn, Nelson, Adlington, Grimsby and Hull—and all other Saints in our native land—we extend cordial greetings. From our hearts we say: "Live the Gospel, obey its ordinances, rejoice, should you be called to suffer in its cause, honour the Priesthood, and do not complain should your turn to gather with us be deferred—the Lord knows best what work He has in store for you.

"Do you think the Gospel came to you merely to point you to Zion? Or did it come to you that you might help others in a dying world to seek and find the path of life and salvation? Concentrate on service, my brethren and sisters, and He who holds the reward in His hands, will deal with you justly."

We rejoice in the knowledge that the Gospel has been restored by an angel of God in these latter days, as was predicted by the ancient scriptures. We pray it may roll forth until it covers the whole earth.

THE ART OF KEEPING WELL

By John T. Miller, D.Sc.

While touring twelve countries of Europe during the past summer the writer made a study of the different methods of health culture used and their results. He saw some most encouraging results from the study and use of the booklet *The Gospel and Health*, used throughout the British Mission. The numerous questions on health topics that were asked us while on our tour make me feel that a service can be rendered by the *Star* if it will call attention to the influence of foods in clogging the system or in keeping the organs of elimination in proper condition.

If persons whose organs of elimination are sluggish and who suffer from constipation will use the following laxative foods, elimination will be kept normal: Figs, prunes, apricots, plums, rhubarb, spinach and other greens, porridge, Graham bread, buttermilk, green corn, cabbage, cauliflower, asparagus, green peas, beans, carrots, beets, turnips, parsnips, celery, onions, radishes, lettuce, egg plant, tomatoes, honey, treacle, and all fruits except raspberries and blackberries.

The following foods cause constipation and should be avoided

by all who have sluggish elimination: Cheese, white bread, fresh bread, soda or baking-powder biscuits, potatoes and gravy, smoked and salty meats, pepper, salt, spices, coffee, tea, cereal coffee, sugar, candy or sweets, jellies or jams, pies, cake, preserves, blackberries, raspberries, pickles, hard boiled eggs, custard, boiled milk.

Sugar that is obtained from honey and sweet fruits is much more wholesome and more easily assimilated by the system than commercial sugar, sweets or pastry. Experience has taught that the best results are obtained from eating fresh fruits and vegetables as much as possible as nature has prepared them. Most of them are spoiled by excessive cooking. It is always best not to have too great a variety of foods at one meal, but to have the variety from meal to meal and from day to day. There is an art of keeping well; and one of the first essentials in that art is the proper selection and combination of foods. There is a world-wide movement in favour of more natural living, and the result will be improved health among those who adopt more rational methods of eating.

LECTURE TOUR EXPERIENCES

Elder Alvin G. Pack

The second of a series of lantern slide lecture tours—this one taking in the Hull, Leeds and Liverpool Districts—has proved successful. Nearly seven hundred fifty persons have been reached in these Districts. Strangers to the eternal truths of "Mormonism" have been interested; many have acknowledged the lectures as an excellent means of educating the British people to the value of the Gospel work.

News reports have been most gratifying; reporters have taken particular note of our manner of conducting meetings, of our message of life, of our worth as citizens of the community. Those in attendance have joined heartily in singing the old favourite "Mormon" Pioneer song: "Come, Come Ye Saints."

Once while the benediction was being pronounced, after a successful evening, the words: "We thank Thee, Father, for the beautiful and splendid illustrated lecture we have enjoyed," were used. Immediately from the rear of the hall, a voice boomed: "Hear, hear!" Though it caused a flutter, that voice proved conclusively that the lecture had been received with interest and thankfulness.

A lecture on Scenic Utah and Western America was delivered at the Carlton Street Boys' School, Bradford, on December 14th. The class Master told his boys not to believe a tenth of what they had heard about the "Mormons." He stated that the "Mormon" people held his highest respect. He appreciated the "Mormon"

missionary system and the voluntary service of those engaged in it. An invitation was given for a similar lecture before the Bradford Geographical Society at an early date.

BOOK OF MORMON STUDIES*

With this lesson we conclude the book of Alma, the largest subdivision in the Book of Mormon. Chapters 59 to 63, inclusive, are to be studied. Aside from historical narratives, aside from sound wisdom and doctrinal value, by which the book of Alma particularly is characterized, one of the striking lessons to be gained from these chapters concerns the ease with which misunderstandings can occur among men and women when all the facts in the case are not known.

Moroni was in need of assistance. He sought it by letter at the hands of the chief judge, Pahoran, but received no satisfactory reply. Under pressure of trying conditions he rebuked Pahoran by letter in anger. When all the facts were known to Moroni, however, he learned that he had misjudged—Pahoran had need of assistance himself. The bigness of Moroni is shown in the acknowledgment of his error and his immediate steps to do all in his power to assist Pahoran.

Those Book of Mormon characters were human, just as we are human. Perhaps we can take a lesson from their experience—to judge not when we have only slight knowledge of the facts—or better, to judge not at all.

QUESTIONS

1. To what cause did Moroni attribute the temporary losses of the Nephites? See Alma 59: 11-13. In your estimation was he correct in his analysis?

2. Even in his greatness, Moroni was human—he thought that his troubles were greater than others'. What lesson may we derive from this?

3. Discuss Alma 61: 21. This applies to all men, everywhere. How does it hold true in our missionary work? In our homes? In our daily labours?

4. Pahoran's reply shows the chief peril of the Nephite nation to be from within and not from without. Discuss this as a fundamental principle applied to any nation. To institutions generally. To individuals.

5. Neither dissenters within nor enemies without could withstand the righteous among the Nephites when they were united. Has this applied in our Church? Does it apply to-day? Does it apply to our home and society in general? How?

6. Two men in turn—Amalickiah and Ammoron—were directly responsible for the wars of this period. Using this instance as an example discuss the responsibility and power of leadership.

*Lesson 1 of the Relief Society Course of Study—for use on the first lesson night in January.

THE WINDS

Wind from the North, whither bound?
From an ice-bound sea and a dreary night,
From the cold and crash and smell of ice,
From the mountains and vales and fields of ice,
To the South, to the South, with its warmth and light,
With its groves of perfume and fragrant spice,
To the South, to the South, to the South.

Wind from the West, whither bound?
From the bustling rush and the strife for gold,
From the bustling rush of the naked new,
From the naked, ugly, clamouring new,
To the East, to the East, where there's something old,
With peace and quiet and wisdom too;
To the East, to the East, to the East.

Wind from the South, whither bound?
From the arid desert and parching sand,
From malarial swamp and jungle foul,
From the glare and heat and bestial howl,
To the North, to the North, with its cool fresh land,
With its shadowy glades and its quiet soul,
To the North, to the North, to the North.

Wind from the East, whither bound?
From the sloth and ease of its slavery,
From the vice and cries of a crowd of men,
From the squalor and dirt and noise of men,
To the West, to the West, with its spaces free,
With its rolling plains beyond mortal ken,
To the West, to the West, to the West.

Thus say the winds; but the Master knows
That each one carries where'er he goes,
That which is needed from East to West,
That which the Master knoweth best;
For North needs South and East needs West,
And they envy each what the other has,
And they strive to be what the other was.
But the North needs South, and the East needs West,
And only the Master knoweth best.

F. W. Rixon

FROM THE MISSION FIELD

Releases and Departures: The following missionaries have been honourably released and have sailed for their homes in America: John Rulon Doxey—Manchester District—released on November 21st, and Alva L. Ritchie—Birmingham, Leeds and Scottish Districts—released on December 3rd, sailed from Cherbourg aboard

the *George Washington*, on December 30th; Reginald A. Carn—Nottingham District—released on December 24th, sailed from Southampton aboard the *George Washington*, on December 30th.

Doings in the Districts: *London*—The newly organized West London Branch held a "house warming" party on December 15th, at Cambridge and Wellesley Roads, Chiswick.

Christmas pageants were given in all of the London District Sunday Schools on December 23rd.

Liverpool—A Christmas pageant was given by the Liverpool Branch Sunday School on December 23rd.

Boxing Day was appropriately celebrated in the Liverpool Branch, at Durham House, on December 26th. A Christmas tree and program were features of the afternoon's entertainment.

The *Auxiliary Guide* Christmas pageant was successfully given by the Blackburn Branch Sunday School on December 23rd.

Illustrated lectures were given in Accrington, Blackburn, Nelson and Burnley, on December 18th, 19th, 20th and 21st respectively. Most of the people in attendance were interested investigators.

The Blackburn Branch Relief Society gave a Christmas party on December 24th.

Sheffield—A conference was held by the Doncaster Branch Relief Society on Sunday, December 16th. An excellent program was given.

Socials were held by the Doncaster and Sheffield Branch Relief Societies on December 15th, to enlarge their Christmas charity funds.

The monthly report meeting of the Sheffield District missionaries was held at Pitsmoor, on December 18th.

Ulster—The missionaries of the Ulster District met in monthly report meeting at Belfast, on December 12th.

A successful Relief Society social was held on December 17th, in the Belfast Branch.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN